40 Narrations
from
Abu Hanifah
by Ibn al-Mibrad

الأربعون
من حديث
أبي حنيفة
لابن المبرد

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In the Name of Allah, the Merciful, the Compassionate:

May prayers and salutations be upon the last Prophet and Messenger Muḥammad, and upon his people and his Companions.

As for what follows:

This is an English translation of the book entitled 40 Ḥadīth from ‘Abī Ḥanīfah by al-Jamāl Yūsuf bin `Abd al-Hādī, famously known as ‘Ibn al-Mibrad al-Ḥanbalī.

Biography of the Author

He is Jamaal ad-Dīn, ‘Abūl-Muḥāsin, Yūsuf bin Ḥasan bin ‘Aḥmad bin Hasan bin ‘Aḥmad, bin `Abd al-Hādī bin Qudāmah, al-Qurashī, al-`Umarī, ad-Dimashqī, aṣ-Ṣāliḥī; the Shaykh, the ‘Imām, scholar of scholars, the author, the Ḥadīth master, the traveler for knowledge, the sign, the summit, al-Jamāl ‘Ibn al-Badr, ‘Ibn ash-Shihāb; known just like his father and grandfather as ‘Ibn `Abd al-Hādī, and as ‘Ibn al-Mabrid; some scholars, like az-Zarkalī said ‘Ibn al-Mibrad; his grandfather is ash-Shihāb ‘Aḥmad, the nephew of the Memorizer of Ḥadīth, Shams ad-Dīn Muḥammad bin ‘Aḥmad bin `Abd al-Hādī [d.744AH]; from the household of ‘Āli al-Mibrad, from the household of ‘Āli `Abd al-Hādī and they are from ‘Āli Qudāmah, who trace their lineage back to Sālim the son of ‘Amīr al-Mu’minīn `Umar bin al-Khaṭṭāb RA.

He was born in the year 840 AH in Ṣāliḥīyah, Damascus. He memorized the Quran, al-Muqni`, aṭ-Ṭūfī fīl-‘Usūl, and the ‘Alfīyah of ‘Ibn Mālik. He heard Ḥadīth from his father al-Badr [d.899AH], and his grandfather ash-Shihāb [d.856AH]. He heard an-Niẓām of ‘Ibn Mufliḥ [d.872AH] and a great many other works. He studied jurisprudence from at-Taqī ‘Ibn Qandus [d.861AH], at-Taqī al-Jurā`ī [d.883AH] and al-`Alā’ al-Mardāwī [d.885AH]. Then he shifted his attention to the science of Ḥadīth. Then, he took from the majority of Syrian scholars and many scholars authorized him. The Muslim nation agreed upon his leadership and scholarship. He was appointed as a judge, he taught and gave legal verdicts. He proceeded to author works in a number of sciences such that the names of his books filled an entire volume organized alphabetically. As-Sakhāwī said: “He had authored a great number of works without redaction.” ‘Ibn Humayd followed up that statement by saying: “Rather, he had works having the highest degree of redaction, among them, *Mughnī Dhawīl-‘Afhām*.”

His student ash-Shams Muḥammad bin Ṭūlūn al-Ḥanafī [d.953AH] commemorated him in his book entitled *Sukurdān al-‘Akhbār*. Thus, he recorded a very long biography and singled him out in a biography in a huge volume and called it *al-Hādī ‘ilā Tarjumah Yūsuf bin `Abd al-Hādī*. Al-Kamāl al-Ghazzī ash-Shāfi`ī [d.1214AH] said about him: “He was a mountain among mountains of knowledge, without equal in writing and confirmation, a great marvel, a great proof among the proofs of Islam, a sea with no perceivable

bottom, an unsurpassable land, a marvel of sciences in his time, a rarity of his age who the years did not permit his equal.”

40 Ḥadīth

1) On authority of `Ā'ishah RA:

'The Companions of the Messenger of Allah SAWS were a people who worked the land with their own hands. A man would go to Friday prayer and he had already sweat, i.e. worked. Thus it was said, 'whoever goes to Friday prayer should wash'.'

2) On authority of 'Ibn `Umar RA:

'The Messenger of Allah SAWS said: "Whoever comes to the Friday prayer should wash".'

3) On authority of `Umar bin al-Khaṭṭāb RA:

'Regarding blood-money in instances of accidental death, then those who breed camels must pay 100 of them; those who breed cattle must pay 200 of them; those who breed sheep must pay 1,000 of them; a silver trader must pay 1,000 *Dirham*; and a gold trader must pay 1,000 *Dīnār*.'

4) On authority of `Alī RA:

'There is no obligatory charity due upon the animals dedicated to labor or hauling[1].'

5) On authority of 'Abī Dharr RA:

'The Messenger of Allah SAWS prohibited approaching[2] women from behind.'

6) On authority of 'Ibn `Abbās RA:

'There is no harm in extending the hair as long as it is with wool.'

7) On authority of 'Ibn `Abbās RA:

'The Prophet SAWS said: "Performing the minor pilgrimage during Ramaḍān is the equivalent of a major pilgrimage".'

8) On authority of `Aṭā' bin 'Abī Rabāḥ:

'[He] saw [Jābir RA] praying in a light shirt without an '*Izār* or *Ridā'* and he did not think that [Jābir RA] prayed like that except to demonstrate to us that there is no harm in praying in a single *Thawb*.'

9) On authority of 'Ibrāhīm:

'The Messenger of Allah SAWS appointed *Dhāta `Irq* for the residents of Iraq.'

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[1] See al-Binaayat Sharh il-Hidaayah 3/350.

[2] I.e. sexual intercourse.

10) On authority of Khuzaymah bin Thābit:

‘The Prophet SAWS wiped over his leather socks then appointed for them a day and a night for the resident and three days and nights for the traveler.’

11) On authority of al-Haytham:

‘A man said that two men brought a disagreement about a she-camel for the Messenger of Allah SAWS to settle. Each of them substantiated the evidence that he birthed it. So he SAWS determined that it would remain with the one who possessed it at the time.’

12) On authority of Kathīr bin Jumhān:

‘`Abd Allah bin `Umar was with us during the *Mas`ā*[3] and he had on two yellow *Thawbs* when a man examined him and said: “Do you wear these died articles while you are a pilgrim?” `Abd Allah said: “They are only died with clay”.’

13) On authority of ash-Sha`bī:

‘A man from Banī Salamah hunted a rabbit on ‘Uhud and did not find a knife so he slaughtered it with his hand. He then asked the Prophet SAWS about it and he commanded him to eat it.’

14) On authority of `Abd Allah bin `Amr bin al-`Āṣ:

‘The sun was eclipsed on the day ‘Ibrāhīm, the son of the Messenger of Allah SAWS, died. So people said it eclipsed for the death of ‘Ibrāhīm. Then the Prophet SAWS stood and prayed. He stayed standing in prayer so long we thought that he would not perform the bowing, then he bowed. He bowed was as long as his standing. He then raised his head from bowing and his standing after bowing was as long as his bowing. Then he prostrated and his prostration was as long as his standing after rising up from bowing. He prostrated a second time just like the first. Then he prayed the second unit of prayer just like the first. When he was in the last prostration he cried and his crying intensified and we heard him. He was saying: “Oh Allah, did You not promise me that You would not punish them while I was among them?” Then he sat and made the *Tashahhud* and finished. He turned to face us and said: “Indeed the sun and the moon are two signs among the signs of Allah. They are not eclipsed for anyone’s death or life. When that happens, you should pray. Just now you saw me and I approached Paradise until if I wished to reach for one of its branches I could have. And just now you saw me as I approached the Hell-Fire until I began to fear its flames for myself and you. And I just now saw in it the thief of the pilgrimage [who used to steal] with [the crook] of his walking stick. Whenever something [stolen] remained concealed [from the owner] he would keep it and whenever [the owner] became aware [he was stealing it] he would

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[3] Either the rushing between *aṣ-Ṣafā* and *al-Marwah* or during circumambulation of the *Ka`bah*.

say: “It just got stuck on my walking stick!” And I just now saw a tall, fair-colored, *Himyarī* woman being punished for a cat she had. She would tie it up and not feed, water or leave it to eat from the crawling things of the earth”.’

15) On authority of Khuzaymah bin Thābit RA:

‘The Prophet SAWS said regarding wiping leather socks: “The traveler has three days and nights and the resident has a day and a night”.’

16) On authority of Jābir RA:

‘Surāqah bin Mālik bin Ju`shum al-Mudlijī said: “Oh Messenger of Allah, inform us about this *Dīn* of ours- is the present created for us no matter what we do; or are the measures and what the pens have written in each thing established; or no matter what [each thing] corresponds to actions [i.e. is a result of cause and effect]?” He said: “Rather, [each thing] is according to whatever measures have been established and what the pens have written”. Surāqah said: “Then why do anything, oh Messenger of Allah?!” The Messenger of Allah SAWS said: “Continue to act for each actor will find whatever he was created for easy for him”. And the Messenger of Allah SAWS recited this verse: ***{So as for those who give, fear and affirm goodness}*** [i.e.] ‘there is no god except Allah’, ***{Then We will facilitate his way to good}***; ***{And as for those who are stingy, think themselves self-sufficient and who belie goodness}*** [i.e.] ‘there is no god but Allah’, ***{Then We will facilitate his way to difficulty}***.’

17) `Abd Allah bin Mas`ūd RA said regarding the virgin who fornicates with another virgin that they are lashed 100 times and exiled for a year.

18) ‘Abū Ḥanīfah informed us:

‘I was born in the year 80AH and performed the major pilgrimage with my father in 97AH when I was 16 years old. When I entered *al-Masjid al-Ḥarām* I saw a great study circle so I said to my father: “Whose circle is this?” He said: “It is the circle of `Abd Allah bin Jaz’ az-Zubaydī, the Companion of the Prophet SAWS”. I heard him saying: “I heard the Messenger of Allah SAWS saying: “Whoever learns the *Dīn* of Allah, Allah will settle his worries and provide for him from where he cannot not imagine”.”’

19) On authority of ‘Ibrāhīm:

‘Slave women should not wear a veil in the prayer nor should they wear a *Khimār*- even if she should reach 100 years and even if she bears a child for her master.’

20) On authority of ‘Abī Sa`īd al-Khudrī RA:

‘The Messenger of Allah SAWS said: “Whoever lies against me intentionally then let him take his chair of Fire”.’

21) On authority of `Amr RA:

‘Beautify the Quran with your voices.’

22) On authority of Zayd bin ‘Aslam:

‘A man said that the Prophet SAWS was asked about the ritual slaughter upon the birth of a child [and calling it *`Aqīqah*]. So he SAWS said: “I do not like [for them to be called] *`Iqāq*[4].”

23) On authority of Sa`īd bin `Abd ar-Raḥman from his father:

‘The Prophet SAWS was reciting [the following] while in the first unit of the *Witr* prayer: ***{Praise the name of your Lord, the Most High}***; in the second: ***{Say: Oh Disbelievers}***; and in the third: ***{Say: He is Allah, One}***.’

24) On authority of Sa`īd bin Jubayr:

‘The direction of the Sacred House was not clarified for the residents of Iraq.’

25) On authority of Sa`īd bin Jubayr:

‘When you place the East on your left and the West on your right, what is between them is the direction of the Sacred House for the residents of the East.’

26) On authority of `Ā’ishah:

‘The Prophet SAWS used to kiss while he was fasting.’

27) On authority of ‘Abī Sa`īd al-Khudrī:

‘The Prophet SAWS ate a piece of roasted meat with them then washed his hands, mouth and then prayed without making ablution.’

28) On authority of ‘Ibrāhīm:

‘There are four things with which the ‘Imām says softly- seeking refuge from Shayṭān, the accursed; *Bismi Llah ir-Raḥman ir-Raḥīm*; *‘Āmīn*; and *Allahumma Rabbanā lak al-Ḥamd*.’

29) On authority of `Alqamah:

‘Ibn Mas`ūd was asked about seclusion so he said: “If Allah took the covenant of a person from the loins of man [i.e. ‘Ādam AS] then poured him forth into a row [i.e. either destined for Heaven or Hell-Fire], then he will certainly come out from that row. So if you wish then practice seclusion and if you do not wish to then do not”.’

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[4] Plural of `Aqīqah.

30) On authority of ‘Ibn Mas`ūd:

‘The Messenger of Allah SAWS used to teach us the prayer of seeking guidance [‘*Istikhārah*] just as he taught us a chapter of the Quran: “When one of you has some matter in mind then let him make ablution, pray two units of prayer, then say: ‘Oh Allah, indeed I seek Your guidance through Your knowledge and I seek strength from You through Your might; I ask You, please, for indeed You know and I do not; You are able and I am not; and You are the One knowledgeable of the Unseen; if this matter is good for me in my Dīn, my life and the outcome of my affair, then facilitate it for me; and if something else is better for me then decree good for me wherever it is and make me pleased with it’.”’

31) On authority of ‘Ibrāhīm:

‘‘Ibn Mas`ūd would pray in his home without giving the final call to prayer [‘*Iqāmah*] and he would say: “The final call to prayer of the city suffices”.’

32) On authority of Khuzaymah bin Thābit:

‘The Prophet SAWS would wipe [over his leather socks] then set a day and a night for the resident and three days and nights for the traveler.’

33) On authority of al-Haytham or ‘Ibn al-Haytham:

‘The Prophet SAWS divorced Sawdah [a single] divorce so she sat on a path [she knew he would take] and when he passed by she asked him to take her back. [She added] that her day [of visiting with the Prophet SAWS] could be given to any of his wives that he wished, hoping that she would be resurrected on the Day of Resurrection among his wives. He took her back and accepted [those terms].’

34) On authority of `Ā’ishah:

‘Fāṭimah bint ‘Abī Hubaysh said: “Oh Messenger of Allah, I go through menstruation however blood does not stop coming from me”. He said: “Leave the prayer on the days of your menstruation, then when the days of your menstruation end, make major ablution and then minor ablution for each prayer”.’

35) On authority of ‘Ibrāhīm:

‘`Ā’ishah used to lead the women [in prayer] from the middle of the row.’

36) On authority of al-Mughīrah bin Shu`bah:

‘He saw the Messenger of Allah SAWS wiping over his socks while he had on a Damascene cloak with thin sleeves. He took out his hands from under the cloak and wiped over his leather socks.’

37) On authority of ‘Ibn `Umar:

‘I arrived in Iraq and when Sa`d was wiping over leather socks I said: “What is this?” He said: “When you reach `Umar then ask him”. [‘Ibn `Umar] said: ‘So I reached `Umar and asked him and he RA said: “We saw the Prophet SAWS wiping so we wipe”.’

38) On authority of Khuzaymah bin Thābit:

‘The Messenger of Allah SAWS said about wiping over leather socks: “For the resident is a day and night and for the traveler are three days and nights.’

39) On authority of `Ā’ishah:

‘The Messenger of Allah SAWS used to be intimate with me at night then stay- at times he would be intimate again and at times he would make ablution.’

40) On authority of ‘Abī Dharr:

‘The Messenger of Allah SAWS said: “Rulership is a trust. It is also a disgrace on the Day of Resurrection except for those who accept its duty and fulfill what they must of it. And how [many are capable of] that, oh ‘Abā Dharr?”’

41) I heard ‘Anas bin Mālik saying:

‘The Messenger of Allah SAWS said: “Seeking knowledge is an obligation upon every Muslim”.’

42) On authority of ‘Ayyūb as-Sakhtiyānī:

‘A wife of Thābit bin Qays came to the Prophet SAWS and said: “Neither me nor Thābit [can be together]”. He said: “Will you annul the marriage by [returning to him] your garden?” She said: “Yes, and I add to it”. He said: “As for the addition, then no”.’

43) On authority of ‘Umm Habībah bint ‘Abī Sufyān:

‘I asked the Messenger of Allah SAWS about the woman who bleeds continuously [as if menstruating] and he said: “Make major ablution once when the [customary number of] days of menstruation pass. Then make ablution for each prayer and pray”.’

44) On authority of Mujāhid:

‘The Prophet SAWS said: “If people look to the character of someone kind, they will not see anyone in creation more excellent than him; and if they look to the character of someone harsh they will not see anyone Allah created more ugly than him”.’

45) On authority of ‘Abī Dharr:

‘The Prophet SAWS said: “The most excellent [things] with which you can dye your hair are henna and *Katam*[5]”.’

46) On authority of ‘Anas bin Mālik:

‘I have never found a scent more pleasant than the smell of the Messenger of Allah SAWS.’

47) On authority of Jābir bin `Abd Allah:

‘The Prophet SAWS said: “Whoever makes major ablution on Friday has done well and whoever does not make major ablution then it is fine and good”.’

48) On authority of Jābir bin `Abd Allah:

‘The Prophet SAWS said: “Oh people, give from your wealth and do not destroy it. For indeed whoever donates something [to another for as long as he lives] during his lifetime then it is for whoever he granted it to after his death”.’

49) On authority of Jābir bin `Abd Allah:

‘The Prophet SAWS used to teach them the *Tashahhud* and the *Takbīr* in the prayer whenever they bowed and prostrated just as he taught them a chapter of the Quran.’

50) On authority of Mu`āwiyah al-Qushayrī:

‘The Messenger of Allah SAWS said: “Woe to he who relates things and lies so that people might laugh- woe to him”.’

51) On authority of Jābir bin `Abd Allah:

‘A man from the ‘*Anṣār* came to the Prophet SAWS and said: “Oh Messenger of Allah, I have never provided for a child nor has one been born to me”. He said: “So where are you with respect to seeking forgiveness a great deal and giving a lot of charity- Allah will provide you with a child through them”. So, the man increased in giving charity and seeking forgiveness and nine boys were born to him.’

[5] A plant from Yemen that produced black dye with a hue of red to it.